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PATHWAY TO GOD

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Editorial

Uncertainty and autopilot lifestyle.

"Uncertainty is the only certainty there is, and knowing how to live with insecurity is the only security."

- John Allen Paulos

The Nepal tragedy of earthquake made many thoughts come to my mind. I sat in isolation and thought of people who are busy designing their future when the greatest designer is up there god. Can we fight against Nature? Can we plan against Nature? Can we control Nature?

What we can control is 'Today', this 'Moment'. We make our life miserable today by thinking about the outcomes of tomorrow. We have been living in this autopilot mode of thinking and lifestyle. It is time now to change the way we think about certainties and uncertainty. Every day we are all dealing with a lot more change than usual, the reality is that most days start and end with uncertainty. Sometimes we feel that we have curled into a cozy cocoon of predictability but anything could change in a heartbeat, anything could change in nature and the predictability is shattered.

The only constant in life is that it has constant change; and as we keep trying to control the future, sometimes all we can do is trust that whatever happens will happen by God's wish and we all try to adapt to it.

We can all live a life of fulfillment if there are no "Heaped Expectations" from Life. Expectations are the root cause of disaster in life. We set up ourselves for a calibrated cisappointment. We should guide our tomorrow, but we should not control the outcome. A good outcome will give us a vision to grow bigger and a bad outcome will teach us to sail through tough times. This gives us the ability to plan for different possibilities. Indulging in the fear of failure closes all the abilities to think about possibilities.

In cataclysmic and terrible situations, people feel stressed. Ask yourself, "What's the worst that "Could have happened?" and what exactly "Has happened". Now, you start feeling better when you start thinking extremely negatively. Sometimes Negative thoughts give Positive outcomes. Usually we neglect the little things we can do to make life easier and happier while obsessing about the big things we can't do. When we are obsessed about a tomorrow we can't control, We are busy judging what hasn't happened right now to fully make us happy. Instead of noticing and appreciating the beauty in the moment, we get trapped in a fear-driven thought cycle about the potential for discomforts of tomorrow.

The feeling of uncertainty can keep us awake all night with small naps with dreams of how to protect ourselves. Would it not be better to feel motivated and accept to live in the moment, and embrace the adventure of living.

If ever we think we've created a controllable, predictable life for ourselves, we can rest assured that's an illusion. Nothing stays the same forever. What's going to happen may not be good- or it might be so wonderful that you didn't know to imagine. What's certain is that "Tomorrow" ***will*** come and when it gets here, we will respond to it, learn from it, and move into another tomorrow full of endls possibilities. Today we should be focusing on our possibiities, not our fear, and suddenly we feel a lot better.

With whatever difficulties we are living today in our town, are we not luckier than those who have been trapped under the rubble of the devastating earthquake in Nepal? Every moment a struggle to 'Live' is seen. They do not know what a 'Tomorrow' brings for them. Some get the dead bodies of their kith and kin and some get back their buried family member alive after 4 days. Both, Sorrow and joy are experienced. Had anybody thought about the future before the earthquake?

A good deed today is more rewarding than a great plan of tomorrow. Let us all join in making our lives 'Today' rich with good deeds and thoughts and leave the rest to HIM.

The ACPR family shares the grief of all the people in Nepal. We pray to God to give them the courage to work out possibilities for make a wonderfull tomorrow.

Dr. D. G. Kulkarni

Spiritual Serpents

One significant form in which God manifests Himself to a few of His chosen devotees like Gurudeo R.D. Ranade (GR) is 'Serpent' (*Shesha*) and it is interesting to note that GR expressed his desire to have the idol of *Shesha*[1] on his monument/*smarak*. Needless to say, only great mystics of GR's calibre and attainment can reflect on myriad facets of spiritual *Sheshas* authoritatively and my endeavour here is to showcase them so that the minds of those interested in this sphere of spiritual literature can be ignited.

To make the matter more transparent, I ponder over several issues that are related to spiritual *Sheshas* such as the possibilities of the relationship between the experience of spiritual *Shesha* and sensuality; what do nodding and dancing *Sheshas* reveal; would it be more difficult to have the experience and identification of spiritual *Sheshas* during night time than during day time; whether one can have the mystical experiences of *Sheshas* accompanied by some other varieties of mystical experiences; is there any genuine basis to fear spiritual *Sheshas;* whether spiritual *Sheshas* can promote reconciliation between *Shaivites* and *Vaishnavites:* what assurance can be given to those who have stabilised their mystical experiences of *Sheshas.*

At the very outset a few possibilities with respect to the relationship of sensuality to spiritual *Sheshas* can be examined.

According to the Saint of Umadi (the SU), a great modern mystic, so long as the sensual element is present in a devotee God appears to him in the shape of a serpent. But as soon as sensual power fades away that serpent also 'goes aside' ('*vari agatada'* in Kannada).

Another possibility in this regard is that the devotee who has experienced in himself the existence of the serpent, it might tum its mouth either downwards or upwards: in the former case, it tends towards sensuous life, while in the latter, it tends towards God. Sometimes the serpent might take on a horizontal position (*Vide*for details Ranade 1960:65-66).

Simply put, as passions begin to disappear in a devotee, spiritual *Shesha* might either go aside or raise its hood/s on its coils over coils and remain silent but for protruding of its tongue/s and staring vacantly towards a devotee with its eyes.

Of course, spiritual *Sheshas* (single or multi hooded) may nod their hood/s or dance with rejoice and need not remain silent in all the cases. Sri Shivalingavva and GR had the beatific visions of this kind of experience. Suffice it here to present below two examples to illustrate the point and to bring to light significance of such experiences.

On one occasion, GR and Yashwantrao Lele (a childhood friend of GR and the disciple of Shri Sheelanath of Indore) sat together in a room for meditation in the latter's residence/*Wada* at Jamkhandi. But Lele got up from the meditation after an hour or so and saw GR who was nodding his head in the state of meditation. GR (Ramu) came out of the room only after a considerable time. Lele asked GR, "Ramu, why were you nodding your head like that? What miracle was working in front of your vision?" Thereupon GR replied, "What can I tell you! Seven hooded cobra was in front of me. I was nodding my head the manner in which Shesha was nodding." Lele asked, "When you get such experiences, why don't we?" GR answered emphatically, "It is the fruit of spiritual efforts of a number of births" (*Vide* for details Karkhanis 1977:28-29, Kulkarni 1995:405).

GR had the lustrous vision of a hooded serpent on the funeral pyre of his pious mother who expired on 19 October 1918. This vision assured GR that his mother had attained the blessed state (Vide for details Deshpande 1963:49).

From the following account it becomes evident whether different kinds of spiritual *Sheshas* could be identified at ease by great mystics like GR.

Once GR asked Athavale Shastriji at Chitrashala-Pune whether he knew *Shesha* whom Bhagavan Patanjali had saluted in the beginning of his *Grantha* (work). Shastriji could not reply. At that time GR observed, "Shastribuva, you are my teacher, I have read *Brahmasutra Bhashya* in your presence, hence, I swear at your feet (touching Shastriji's feet), believe me, (pointing his finger at a particular spot) "see" that serpent (*Aadi Shesha*) is actually standing, and that is the serpent Patanjali had saluted." On hearing this Shastriji remained absolutely quiet (*Vide* for details Karkhanis 1977:27-28).

In 1920. at Inchageri GR told Paramapoojya Ganapatrao Kakasaheb Karkhanis (*Vide* for details Sangarama 1964: 179, 977: 10): "Ganapatrao, *Kaaliya*[2] is constant in front of my vision, but *Kaaliyamardana* has not yet come" (*Kaaliya* is a kind of black serpent killed by Lord Krishna - *Kaaliyamardana*). GR once pointed out this kind of experience is possible in spiritual journey but to have it during night time is difficult. The following experience of GR too supports this stand.

When GR was residing in Adhyatma Bhavan, Pune, one day, he began to move round the Bhavan around 12 noon. Kakasaheb Karkhanis who was with him there asked GR the reason for his circumambulation. GR replied, "Well, I 'saw' today the lustrous form of *Shesha* (coils over coils spreading all over the sky) moving round my residence; it (the *Shesha*) was shining like anything. Hence, I followed him". (Vide Deshpande 1963:63, Karkhanis 1977:25-26).

One can understand from the above discussion that the experiences of spiritual *Sheshas* are most commonly blended with some other kinds of mystical experiences. Some of the figures drawn by Nagesh Bhadaji[3] - the disciple of the SU and the following incident which occurred a couple of months prior to the demise of GR shed further light in this regard.

On one occasion GR was sitting in one of the rooms of his new residence at Nimbal to prepare tea, as usual. His spouse was bringing in all the articles required. When she entered the room for the last time, holding the pots of milk in both her hands, she observed that GR's face had become intensely red and had assumed the face of *Hanuman.* On his head was 'seen' a crown and a brilliant (yellow coloured) *Shesha* with all its hoods spread out. Shesha 's eyes were glittering like rubies. This scene greatly terrified his wife and she began to tremble. The milk pots were on the verge of slipping from the trembling hands, when GR spoke in a serious tone: "Well! Sit down. Sit down. Don't be afraid. Sometimes it does happen like that." She sat down. After sometime she was free from fear (*Vide* Deshpande 1963:172).

From the preceding description it becomes quite evident that spiritual *Shesha* is absolutely harmless. However, in order to dispel doubt, if any, about it, the following example can be cited.

Bhujang of Mudhol was blessed with the experience of spiritual *Shesha.* But he stopped the practice of meditation altogether as he thought that it might bite him. Hence, once while reading *Pothi,* Baba - the premier disciple of the SU told Bhujang, "That (*Shesha* which appears to Bhujang at the time of meditation) does not bite. Why have you left the performance of meditation?" (Kulkarni 1995:405).

I delve into the issue whether the spiritual serpent is endowed with the power of reconciling the opposite claims put forward by worshippers of Vishnu and Siva. The Great Kannada mystics (among whom the idea of serpent is very favourite) divide themselves into two schools, the *Shaivite* and *Vaishnavite* albeit in reality they are neither *Shaivites* nor *Vaishnavites,* strictly speaking. Great mystics like Kanakadasa hold the view that the *Sheshu* is welcome both to the *Shaivas* and Vaishnavas; Shaivas make Shesha into a necklace which decorates the neck of their God Siva and *Vaishnavas* look upon *Shesha* as the resting couch of Vishnu. So, it is this *Shesha* who reconciles these two schools of thought, the *Shaivite* and the Vaishnavite (*Vide* for details Ranade 1960: 6,65-67).

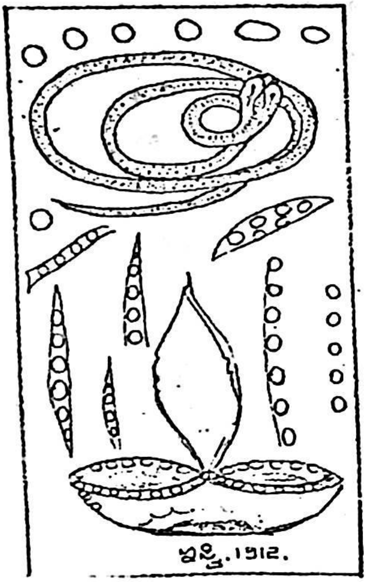
Finally, the relationship between Yogic grace and stability in mystical experience of *Shesha* can be brought out. Yoga is a path mapped for the spiritual aspirant. As in any path, you may trip or get lost if you forget the original destination of God-realisation. The one who falls from yogic grace is referred to as *Yogabhrashta/ Yogachyuta.* Bhagavan Patanjali lists nine obstacles in Yogic path: disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, wrong views, lack of perseverance and backsliding (*Vide* for details Akthar website).

On one occasion, in this connection GR stated, "The spiritual seeker who has stabilized the experience of spiritual *Shesha* in front of his vision cannot fall from yogic grace" (*Vide* Sangoram 1964: 162, Karkhanis 1977:33).

To sum up: (i) neither spiritual Shesha goes aside nor it raises its hood upwards when passions prevail; (ii) the mystical experience of the nodding Shesha is the fruit of spiritual efforts made in several births; (iii) the 'vision' of the dancing spiritual Shesha on the funeral pyre of GR's mother ensured him that his mother had attained heavenly abode; (iv) only advanced mystics can identify at ease various kinds of spiritual Sheshas and have 'vision' of them during night time too; (v) it is not uncommon to have the mystical experience of Sheshas amalgamated with some other types of mystical experiences; (vi) spiritual Shesha intervenes between Shiva and Vishnu and schematizes both according to Kanakadasa (Ranade 1997:349);(vii) no ground could be found to fear spiritual sheshas; (viii) no fall from yogic grace is possible for those who have made their experience of spiritual Shesha stable in front of their 'vision'.

Notes:

1. GR lost his spiritual teacher (the SU) on 29th January, 1914. Regarding the demise of the SU, GR received a letter. GR went through the letter with deep sorrow and peeped through the window where he had the vision of 'Idol of *Shesha*' (Karkhanis 1977 :4 7).
2. Shankarlal Sutar (2014:327) writes: "At the bank of Yamuna river, Date Maharaj showed with the gesture of his hands that - "Look! This is the place where Krisha had killed the serpent *Kaaliya*" and at the very moment I saw the huge serpent *Kaaliya* with its hood upwards in the sky........."
3. Following are the figures of 'spiritual *Sheshas*' 'seen' and drawn by Nagesh Bhadaji.



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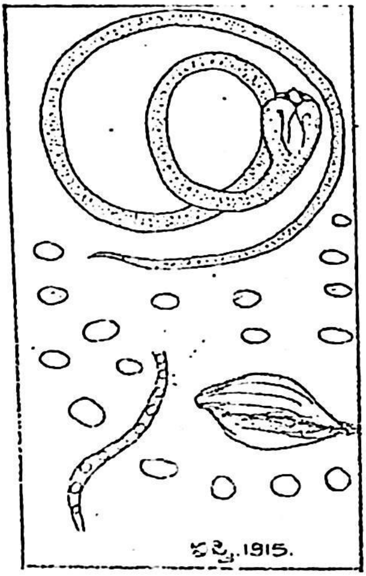

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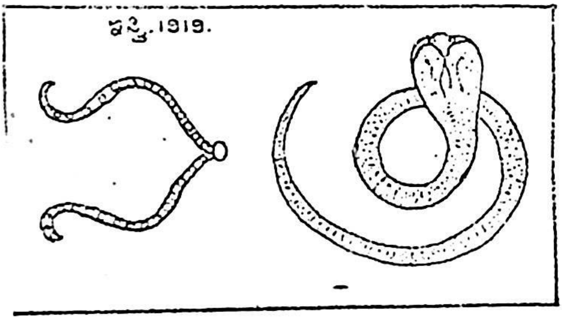

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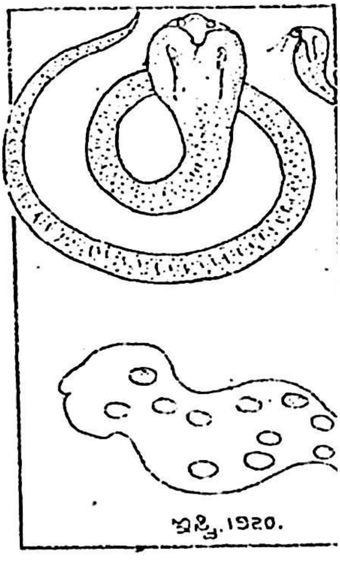

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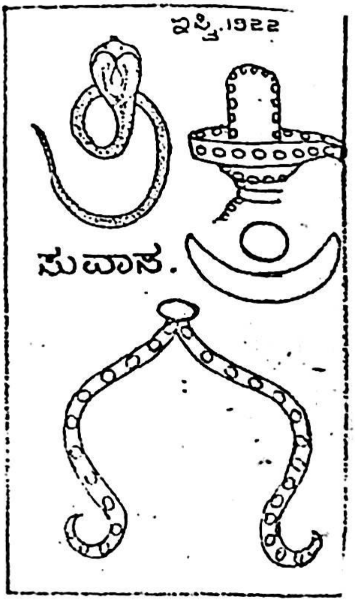
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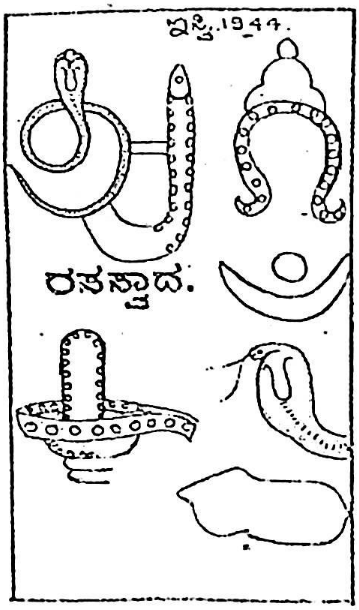
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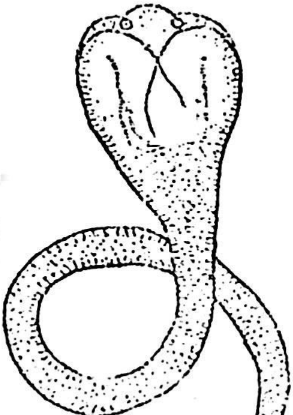

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Proofs for the Existence of
Purusha And Prakriti

Introduction:

The beginnings of Indian Philosophy which are to be found in the latest hymns of the Rig Veda and in the Atharva Veda, are concerned with the speculation on the origin of the world and on the eternal principle by which it is created and maintained. With the Vedic ideas are intimately connected, and indeed largely identical, those of the earlier Upanishads. The Upanishadic philosophy being in a chaotic condition, the speculations of this and of other schools of thought were gradually reduced to order and systematized manuals. Thus altogether nine systems came to be recognized-six orthodox believing in the authority of the Vedas and three not acknowledging the infallibility of the Vedas. Of the orthodox systems, by far the most important are the pantheistic Vedanta, which, as continuing the doctrines of the Upanishads, has been the dominant philosophy of Brahmanism since the end of the Vedic period and the atheistic Sankhya, which, for the first time in the history of the world, asserted the complete independence of the human mind and attempted to solve its problems solely by the aid of reason. Sage Kapila, who is generally regarded as the founder of the Sankhya system, is a historical figure, though many myths have gathered about his personality. The monistic theory of the early Upanishads, which identified the individual soul with Brahman, aroused the opposition of the rationalistic founder of the Sankhya system. His teaching is entirely dualistic, admitting only two things, both without beginning and end, but essentially different, matter on the one hand and an infinite plurality of individual souls on the other. The saving knowledge which delivers from the misery of the transmigration consists, according to Sankhya system, in recognizing the absolute distinction between soul and matter. The Saamkhya Kaarika of Isvara Krishna says that there is only one means of achieving the ultimate goal of elimination of suffering: *Vyaktaavyakta jnaanavijnaana*- i.e., "the intuitive discrimination" of the "knowing one" or "knower" *(Jna)*, the "manifest" world *(Vyakta)* and the unmanifest *(Avyakta)*. All commentaries equate *Jna* with Purusha and *Vyaktaavyakta* with Prakriti, the spirit and the primordial nature respectively,

Prakriti, Gunas and Satkaryavada

According to the dualistic metaphysics of Sankhya, there are two basic categories, Purusha (spirit) and Prakriti (matter), which are of diametrically opposed natures. Spirit is conscious, but non-active. Matter is active, but non-conscious. Spirit is unchanging and pure. Matter is which constantly changes and evolves into the world.

The Primal Matter which is the prius of evolution is called Prakriti; it is also known as Pradhana, because it is the principal source from which evolution starts, and A vyakta because prior to the starting of evolution, it remains in unmanifest state.

Prakriti may be defined as the sum of three Gunas or forces in a state of equilibrium. The gunas of Sankhya philosophy can be said to denote energies or forces which are never at rest. They are, in the words of the modem physicist, bundles of energies, three forms which are essentially distinct from each other and in a way antagonistic to each other, but which can never be separated. The gunas are in reality infinite in number, but they are grouped into three classes, each class representing a type, on the basis of similarities and differences in behaviour. The three types-Sattva which is of the nature of pleasure and is light and illuminating, Rajas which is of the nature of pain and is mobile and stimulating and Tamas which is of the nature of indifference and is heavy and enveloping-are the material cause of the psychic and the physical universe.

The theory that the effect really exists beforehand in its cause *(Satkaaryavaada)* is one of the central features of the Sankhya system. According to this doctrine, the cause and effect are the undeveloped and the developed states of one and the same substance. All production is development *(Udbhava)* and all destruction is envelopment *(Anudbhava)* or disappearance into the cause. There is no such thing as utter annihilation. The Sankhya adopts the theory of evolution *(Aavirbhava)* and involution *(Tirobhava).* According to Sankhya doctrine, this heterogeneous universe is a development *(Srishthi)* out of homogenous Prakriti, and to Prakriti it returns. Prakriti does not evolve by itself, single and alone, but rather through its proximity to Purusha, the pure consciousness *(Cit)* never undergoing any change. The mere presence of the Purusha disturbs the state of equilibrium of the three gunas which is Prakriti and the beginning of evolution is loss of this equilibrium. The evolutionary process, therefore, could not have come out of nothing; it must have as its cause primal nature which is Prakriti.

Proofs for the Existence of Prakriti

"Saukshmya" or extreme subtlety is given as the factor which renders Prakriti imperceptible. The existence of Prakriti is realized, however, from its effects, i.e. Buddhi, etc.

In the *Saankhya Kaarika,* Iswara Krishna gives five reasons for Sat-karya:

Asadkarnaadupaadaana grahanaatsarvasambhavaat,
Shaktasya shakyakarnaat kaaranabhaavaaccha satkaaryam.

The effect subsists (even prior to the operation of the cause) since what is non-existent cannot be brought into existence by the operation of a cause, since there is no recourse to the (appropriate) material cause, since there is not production of all (by all) since the potent (cause) effects (only) that of which it is capable, and since (the effect) is non-different from the cause. (Karika IX)

Further evidence with respect to the problem of causation is available in Karikas XV and XVI:

Bhedaanaam parimaanaat samanvayaat shakti pravruttescha,
Kaaranakaaryavibhaagaat avibhaagaat vaishvaroopyasya.
Kaaranam asti avyaktam pravartate trigunata samudayaaccha,
Prinaamatah salilavat pratipratigunaashraya visheshaat.

(a) Because of the finiteness of specific things in the world which require a cause;

Individual things are limited in magnitude. Whatever is limited is dependent on something more enduring and pervasive than itself. The finite as finite, therefore, cannot be the source of the universe. So there must be an unlimited and independent cause for their existence.

(b) because of homogeneity or sameness of the finite world;

All individual things possess certain pervasive characteristics, thus implying a common source from which they all issue. They partake the nature of pleasure, pain and indifference. The Sankhya does not believe that the different elements are completely distinct from one another. Therefore, there must have a common cause having these three characters.

c) because of the power of potency (of the cause) which the process of emergence or evolution implies;

There is an active principle manifesting itself in the development of things. All effects arise from the activity of some cause. Evolution implies a principle which cannot be equated with any one of its stages. It must include all of them, be immanent in them and be also greater than the entire evolutionary process. The world of objects which are effects must, therefore, be implicitly contained in some world cause.

d) because of separation or distinction between cause and its effect (with respect to modification or appearance);

The effect differs from the cause, and we cannot, therefore, say that the finite and conditioned world is its own cause. An effect cannot be its own cause. There must be one root cause for all the effects. That is Prakriti.

e) because of the undividedness or uniformity of the whole world the unmanifest (Avyakta is the cause; it functions because of or by the interaction of the three Gunas, modified like water, due to the specific nature abiding in the respective Gunas.

The universe presents a unity. The postulation of several causes cannot account for this unity. It is only a single cause that could have produced the universe. That cause is Prakriti.

Prakriti is a composite of three constituents called Gunas which are subtle entities or fine substances and which are the stuff that evolves into various categories of existence.

Thus the Sankhya system attempts to deduce the being of Prakriti, not merely by its nature, but with the aid of reason. The deduction depends on two principles which the system takes as its postulates. The first of them to which we have already alluded is described as

Sat-karya Vada. The bearing of the postulate on the present question is that the physical world which is now explicit must once have been implicit, and it is just that implicit state which is Prakriti. The second postulate that the finite always implies the infinite reminds one of the dictum of Hegel that finite transcends itself.

An effect arises from its cause and is again resolved into it at the moment of its destruction. So the particular objects of experience must arise from their particular causes, and these again from other general causes and so on, till all products are resolved into the unmanifested eternal Prakriti. Thus we get one unlimited and unconditioned, all-pervading and ultimate cause of the whole world including everything but the Self. This is the eternal and undifferentiated causal matrix of the world of not-self, to which the Sankhya gives the different names of Prakriti, Pradhana, Avyakta, etc. We should not imagine a cause of this ultimate cause, for if there be a cause of Prakriti, then there must be a cause of that cause and so on ad infinitum. Or, if we stop anywhere and say that here is the first cause, then that first cause will be the Prakriti which is specifically described as the supreme root cause of the whole world (*Para or Mula Prakriti*)

The Sankhya thinkers are aware of the incapacity of Prakriti or the not-self to produce Purusha as well as the incapacity of Purusha to produce Prakriti.

Purusha or the Self

Purusha is mere sentience. It is changeless, eternal and omnipresent. It is also entirely passive, all activity being restricted to Prakritri. Purusha is described as an enjoyer or experient (Bhokta) without being a doer or agent (Karta). Purusha is *sadaa prakaasha swaroopa*-unfailing light. Purusha is consciousness itself-not that it is conscious, but that it is the unchanging principle of consciousness. Purusha is the unchangeable Reality behind all the changing phenomena of the universe. It is *Shuddha, Bhuddha and Mukta*-that is purity, consciousness and freedom. The Purusha in many respects resembles the Atman of the Vedas, but with this fundamental difference, that the Atman, the unchanging omnipotent Self, which is one with the all-pervading Brahman is one, but the Purushas are many. The Jiva, the individualized spirit, the empirical self, is distinguished from the Purusha by its connection with the Buddhi, Manas and the senses. Purusha—'the life-monad'—is "at the top of the summit" (*Kutastha*) and by its very nature "absolutely isolated" (*Kevala*) even though it appears to be involved in life because of its apparent association with the "conditioning limiting attributes" (*Upadhis*), which are the constituents not of the life-monad itself, but of subtle and gross bodies through which it is reflected in the sphere of space and time. The self-effulgence of the uninvolved life-monad, by suffusing the unconscious material of the realm and process of life-less matter (Prakriti) creates as it were both the life and the consciousness of the individual: what appears to be the sun's activity belongs really to the sphere of matter. Yet on account of ignorance (*Avidya*) it identifies itself with the reflection and imagines that it is the experient, agent, etc. This is bondage for Purusha caused by non-discrimination (*Aviveka*) between spirit and products of Prakriti. When the spirit knows that it has nothing to do with Prakriti, it is liberated.

Proofs for the Existence of Purusha

The existence of the self must be admitted by all. The feeling of one's own existence is the most natural and indubitable experience that we all have. So it has been said by the Sankhyas that the self exists, because it is self-manifest and its non-existence cannot be proved in anyway.

The existence of the self as the transcendent subject of experience is proved by the Sankhya by several arguments. The reasons for postulating the existence of Purusha are given in Karika XVII:

> *Sanghaata paraarthatwaat trigunaadi viparyayaadhishthaanaat,*
> *Purushosti bhoktrubhaavaat kaivalyaartham pravrutteshcha.*

Spirit exists (as distinct from matter),

a) since collocations serve a purpose of some (being) other than themselves:

The aggregate of things must exist for the sake of another. Gaudapada says that even as a bed, which is an assemblage of different parts, is for the use of the man who sleeps upon it, so "this world, which is an assemblage of five elements, is for another's use; there is a self for whose enjoyment this enjoyable body, consisting of intellect and the rest, has been produced." The beings whose purpose is served by the things of the world must be quite different and distinct from them all. They cannot be said to be unconscious things made up of parts like the physical objects, for that would make them means to the ends of others and not ends in themselves. They must be conscious selves, to whose ends all physical objects are the means.

(b) since there must be the reverse of (what is composed of) the three constituents and so on:

All objects of knowledge are composed of the three Gunas and they presuppose a self who is their seer devoid of the Gunas. Objects imply a subject which itself is not an object of experience. That subject which experiences is the Spirit.

c) since there must be control (of the collocations):

All material objects including the mind and intellect must be controlled and directed by some intelligent principle in order that they can achieve anything or realize any end. A chariot requires a charioteer. So there must be some selves who guide the operations of Prakriti and all her products. The experiences come in bits. They require to be coordinated which is possible only by a pervading consciousness. That conscious reality is Purusha.

(d) since there must be an enjoyer:

Since Prakriti is non-intelligent, there must be someone to experience the products of Prakriti. Pleasure and pain must affect a subject who feels them. They cannot affect intellect which, as an evolute of Prakriti, is itself in the nature of pleasure, pain and indifference. Hence spirit must be recognized to exist as other than these and experiencing these.

(e) since there is activity for the purpose of release (from the threefold misery).

There is the striving for liberation (Kaivalya) which implies the existence of a Purusha with qualities opposed to those of Prakriti. The longing for escape from the conditions of existence means the reality of one that can effect the escape. Scripture promises release from misery and enjoins activity to that end. The release promised and striven for, must, if true, relate to an entity other than Nature, i.e., the Spirit.

To the foregoing five proofs of existence of Purusha, Patanjali, father of Yoga philosophy, adds another: 'The states of the mind are always known because the lord of the mind, the Purusha, is unchangeable.' The universe in its various elements is both mental and physical and in both aspects is in continual flex. Universal motion can be recognized only if we know that there is something which is eternally static. To understand our recognition of the physical and mental movement, we must assume the existence of a third factor—unchangeable reality. So, declares Swami Vivekananda, "Behind this never ending chain of motion is Purusha, the changeless, the colourless, the pure. All impressions are merely projected upon it, as a magic lantern throwing images upon a screen without in any way tarnishing it."

Proofs for the Reality of Many Selves

The Sankhya also offers arguments for the plurality of Purushas. In Karika XVIII this doctrine of plurality of Purushas is clearly set forth.

Janana marana kaaranaanaam pratiniyamaad ayugapatpravrutteccha,
Purusha bahutwam siddham traigunyaviparyayaacchaiva.

The plurality of Purushas certainly follows from:

(a) the distributive (nature) of the incidence of birth and death:

If there is only one spirit, it is argued, birth, death, etc., should be one for the whole universe.

(b) and the (endowment of) the instrument (of cognition and action):

If one person is blind or deaf, all should be blind or deaf, if there is only one spirit.

c) from (bodies) engaging in action, not all at the same time:

In case there is only one spirit, if one acts, all should act in the same way; if one suffers or enjoys, all should similarly suffer or enjoy. But the evidence that the world presents is of a nature which is quite opposite.

d) also from the difference in (the proportions of) the three constituents.

Men and women are different from Gods on the one hand, and birds and beasts on the other. But there could not have been these distinctions if Gods, human beings and beasts possessed the same self.

The arguments, however, it should be noted, establish the doctrine of many empirical souls, and not that of plurality of transcendent spirits.

Conclusion

The Sankhya, after establishing the existence of Purusha and Prakriti by adducing proofs points out that their coming together must be for the realization of some purpose common to one or both of them.

> *Purushasya darshanaartham kaivalyaartham thathaa pradhaanasya,*
>
> *Pangvandhavadubhayorapi samyogastatkritah sargah.*

The association of the two , which is like that of a lame man and a blind one, is for the purpose of Primal Nature being contemplated (as such) by the Spirit, and for the release of the Spirit (from the threshold of misery); from this (association) creation proceeds. In this most famous Sankhya analogy, the lame man is the Spirit, which can see, but cannot act of itself and the blind one is Nature, which can act, but cannot see, being non-intelligent.

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Floaters or Spiritual Experience ?

Eye floaters are small moving spots, clear little bubbles, strings, cobwebs or clumps that appear in your field of vision. They may be specially noticeable when you look at something bright, such as white background or a blue sky. It has various size, shape and consistency.

It is harmless. However, a sudden increase in their number requires medical advice. On June 12, 2007 I wrote an email to my Professor (Dr.) Raghunath V. Date, USA about it, Now I want to share the matter in his own words-

" It is interesting to read what you have written about 'floaters or experience'! In couple of months after I came to the USA in August 1960, I came across an article in Scientific American magazine which described the floaters and gave pictures of various shapes created by the floaters that resemble necklaces of pearls, etc. We cannot and must not ignore the scientific facts. Accepting possibility of floaters does, in no way, diminish the reality of Spiritual experiences. As the floaters are within an eye and are not external to us, one sees them anywhere, everywhere, in broad daylight or in dim light or in flame, with eyes open or with eyes closed and do not get magnified by a microscope, telescope, or a magnifying glass! They do not get blown away by wind or washed by water!

Spiritual experiences are not just limited to shiny necklaces or black spots. In Spiritual experience, the spot is capable of including in it, colours or various images. The Spiritual experience has growth, particularly related to our Sadhan. Atmadarshan (seeing one's own Immaculate form) or seeing Sri Maharaj have to be true Spiritual experiences.

As science develops and we know more about the world and ourselves through science, we must cast aside wrong beliefs. I am sure Ranade Saheb would have readily accepted the possibility of someone confusing between the natural physical phenomena and true Spiritual experience. He always maintained the 'scientific' attitude toward Parmarth. Just think- ages back, when people did not know the gravitational theory and the Kepler's and Newton's laws, even physical objects such as the Sun and the Moon were considered Gods. We know better now.

It is the lack of true faith in God and Guru and real Parmarth that causes the Western people to fight between the theories of evolution (scientific) and creation (Bible). Bible, Vedas, Upanishads etc were all written by men and often what they describe is limited by the knowledge of the world that they had.

The Spiritual truth, the Guru and His Grace, stand firmly in the face of all knowledge. No knowledge threatens the Truth.

Similarly, one may confuse between the true experience of Anahat Naad, the unstuck sound and sounds that are generated in the ear due to problems with the ear. Generation of high

frequency sounds including sounds of birds chirping, or bells ringing are very common with people with problems with their ears.

Remember, our only solemn duty is to do Namasmaran with all the love and devotion and not to worry about anything else. Just go on doing Namasmaran with a complete sense of surrender and love and the truth will always be with you."

Prof.R.D.Ranade's Perception of Vision of God: According to Prof.Ranade, when the devotee looks at the vision of the God, he becomes silent, his speech comes to an end and he gazes silently with all attention and happily enjoys at the God's vision only. Actually the vision arrests his mind at that time. While in this above process of seeing God face to face indeed, love generates and union with vision goes in stronger way than anything else in the physical substance or living being though the matter may be beautiful or sublime. When, in this manner, if anyone approaches or secures by means of meditation on the name imparted by God realized person and contemplation on the vision of form of God, he will reach the truth of truths.

SPIRITUAL EXPERIENCE	OPTICAL ILLUSION
1. Seen in both forms when eyes close or eyes open.	1. Seen when eyes are open and ceases to be visible when eyes are closed.
2. Grows gradually.	2. It has no growth in it.
3. True bliss is experienced in it.	3. No bliss or joy is experienced.
4. Sublimity, excitement, bliss and power are its subordinates.	4. There are no subordinates at all.
5. Desertion of impious volitions of mind is the result of spiritual experience only.	5. No such desertion is possible.
6. It remains continuous before the eyes while doing any activities.	6. It is not continuous.

Difference between Imagination and Realization: During meditation the vision of God gradually tends to become stable and through constant meditation and faith other forms emerge from that vision only. Vision cannot be made by any type of imagination. *'Vastu'* or Vision is origin of self, other than this, all are imaginations. Prof. V.H. Date used to say, "You cannot produce God by imagination, Imagination is the hallmark of unreality." Any types of forms without emerging from the *Vastu* or vision are imaginations only, because in true sense, various forms emerge only from within the *Vastu* or Vision.

Once a young aspirant took initiation from Saint Amburao Maharaja and told him that while meditation he saw the form of Lord Lakshmi Narayan. Saint Amburao Maharaj responded him gladly and encouraged him to do his meditation with intense faith and love. On seeing this, the other elderly aspirants asked Saint Amburao Maharaj that in spite of their long lasting devotion and meditation, they had not been having any such type of vision, then how could that young boy happened to see that vision in such a short time. Then the saint replied politely that the young boy might have seen the photograph of Lord Lakshmi Narayan, so while meditation he imagined that form through his brain. This is not reality, but he should be given inspiration for intensifying his faith and love for meditation.

Nama or Rupa (Form) that emerge only through within the Vision itself is the only reality, other than those are all imaginations. Brain is at complete rest in meditation. When the vision is seen, it can be seen with eyes open as well as with eyes closed. It is not limited by defects of vision, it can be seen clearly from near as well from far, it is seen everywhere when one casts his glance upon. At an earlier stage the vision which is seen as a point or *bindu*, increases day by day and at later stages other forms emerge out of this vision (of'point or *bindu*) only. At a higher stage organs seem to be appearing from that vision such as eye, ear, hand, leg. But when they are completely pure then only they tend to appear part by part and ultimately one sees oneself through that vision. But this process is gradual and comes after intense devotion and meditation for long time. Sometimes, even one can see another point or *bindu* near the first point and it can be said like to see two radiant moons at a time. The ethics say that this type of vision is possible only when one's moral and spiritual life merge into each other. According to Prof.R.D.Ranade, Name of God is greater than Rupa (Form) of God because the Name is the only cause of it. Emotion or feeling (*Bhaav*) is greater than the Name of God. *Bhaav* or emotion can be defined as; "constant and perpetual remembrance of the Supreme Being is called *Bhaav* or emotion." This is possible only through constant and intense faith and devotion to the God.

Once an aspirant named - Madhu Kumtekar, a disciple of Prof.Ranade, initiated by him and who also lived with Prof. Ranade at Allahabad. Once while going to Nimbal, Prof.Ranade told him to take care of the Photos of his spiritual teacher Saint Bhausahib Maharaj, clean them daily, offer flowers and do meditation for 4 months till Prof.Ranade come back to Allahabad. After 4 months when Prof.Ranade returned to Allahabad he asked Madhu Kumtekar whether he had followed his instructions or not. Madhu Kumtekar politely replied that he had done all what Prof. Ranade had told him to do, but he did not do meditation only. Prof. Ranade then told him to look towards the sky and asked, "Do you see anything?" Madhu Kumtekar replied that he is seeing bindus, stars in the sky. Then Prof.Ranade told him that he is so fortunate that in spite of such less service, Maharaj has given him vast fruits. Does anybody give such type of fruits?

Similar type of incident was seen by the present author also, when I (S.L.Suthar) was living at 63, Jaswant Sarai,Jodhpur residence of Prof. V. H. Date in 1980, I used to go for evening walk with Prof. Date.

One day on such a usual walk, Mr. Bhandari, an eminent aspirant was also with us, but he was disturbed in his mind. Suddenly Prof. Date stopped on a footpath and asked me to take Mr. Bhandari a little farther and to look towards the sky. Then, Prof. Date asked Mr. Bhandari about what he was seeing, to which he replied that he was seeing stars, bindus in the sky. Then Prof. Date asked Mr. Bhandari that they were the stars Digamber or Svetamber (Two main sects of Jainism)? He said that there is no limitation for God. (Mr.Bhandari is a Jainism follower and had confusions regarding his religion and spiritual Path of Prof.R.D.Ranade.) ""

(Extracted from A Critical Study of Prof. R. D. Ranade's Philosophy of Science, Religion & Education, Ph.D. thesis by S. L. Suthar)

Now I would like to conclude the entire matter which you have read about floaters and their properties which come under classification of ' entoptic phenomenon' and are produced by our own optical system as recent researcher of consciousness, FLOCO TUSIN from Switzerland, has considered as holistic vision. These floaters as objects of meditation will lead to conscious development of one's life.

We have also gone through Gurudeo R.D.Ranade's perception of vision of God (Vastu), difference between imagination and God realization and various illustrations of saints. Now one must not enter into unending dilemma of this vision or vastu, godly or worldly , internal or external, immanent or transcendent, mobile or fixed. This is the vastu that is going to last for at least one's life time and does not need any support from anyone. As long as one is alive, no matter in what condition, this vastu is present for continuous contemplation. What will be fruitful is to believe that this vastu or vision is one of the highest importance and priority . Meditation by repeating the name of God imparted by a realized saint and simultaneously contemplation on the vastu or vision is the only way to make our life the best, as Prof. V. H. Date said, " The spiritual life is an organic growth, which has its roots in the reactions of the sensuous life and its fruit in the realization of God."

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आत्मि विस्फोट किसी क्षण संभव है, बशर्ते कि ....

प्रोफेसर रा. द. रानडे

इस जगत में अनेक ऐसे व्यक्ति हैं, जो ईश्वर को पुरुष-रूप में नहीं मानते या जो ईश्वर की सत्ता स्वीकार नहीं करते, पर वे नैतिक मूल्यों में आस्था रखते हैं । ऐसे लोगों को नैतिक मूल्य के रूप में ईश्वर की परिकल्पना करने दीजिए ।

१९०८ में मैं प्रोफेसर ई. ए. वोडहाउस के साथ शांतिकुंज, वाराणसी गया । वहाँ थिओसाफिकल सोसायटी के दो व्यक्ति मुझे मिले - श्री सामंत तथा श्री डी. के. तेलंग ।

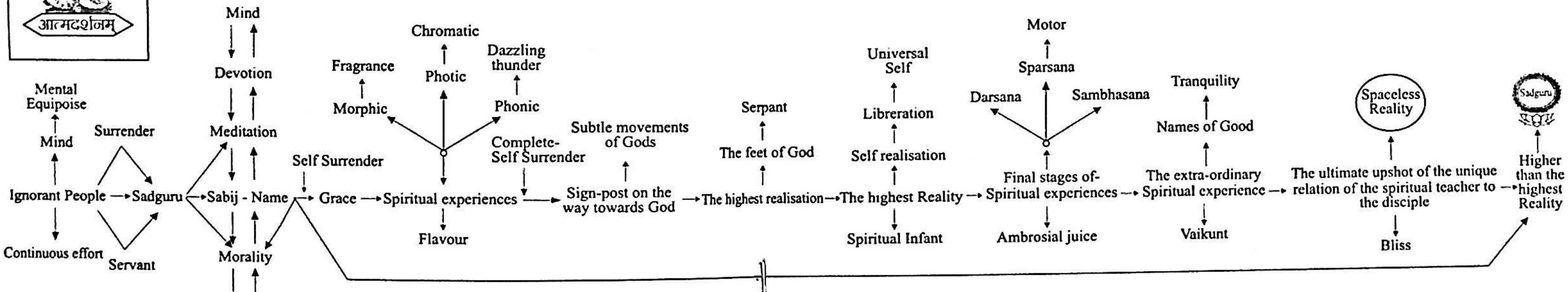
श्री सामंत बडे भले सज्जन थे और हममें खुले हृदय से वार्ता हुई (उस समय मुझे कुछ आध्यात्मिक अनुभव हो चुके थे ।) इस कारण, उन्होंने जो कुछ कहा, वह हमारे लिए बडे महत्व का था ।

उन्होंने मुझसे कहा कि, थिओसाफिकल सोसायटी के गृह्य-विभाग में जो साधना की जाती है, उसका लक्ष्य सद्गुणों का चिंतन है । सुनकर मैंने पूछा - आप किन गुणों का चिंतन करते हैं? उन्होंने श्री भगवत्गीता के १६वे अध्याय के प्रथम २

आत्मदर्शनम्

Pathway to God
Formula of God-Realisation

The farmulas of God-realisation is nothing but the "Pathway to God", which shows the clear yet effective way to reach God. This is the out come of Sri. Gurudev R.D. Ranade's Works. The entire galaxy of Mystic-Saints have concentrated on this hidden path. And the entire community of philosophers has tried to interpret it. It is justifiable in all works of the bygone Mystic-Saints and philosophers. And it is unique and universal. Hence people of the globe have to realise this serial connections- Formula of God-Realisation through the devotion and name of God initiated by-Sadguru.


Ignorant People → Sadguru → Sabij - Name → Grace → Spiritual experiences → Sign-post on the way towards God → The highest realisation → The highest Reality → Final stages of-Spiritual experiences → The extra-ordinary Spiritual experience → The ultimate upshot of the unique relation of the spiritual teacher to the disciple → Higher than the highest Reality

Ignorant People ↑ Mind ↑ Mental Equipoise; ↓ Continuous effort

Surrender; Servant

Mind ⇅ Devotion ⇅ Meditation ⇅ Sabij - Name ⇅ Morality ⇅ Faith

Self Surrender

Spiritual experiences: Morphic ↑ Fragrance; Photic ↑ Chromatic; Phonic ↑ Dazzling thunder; ↓ Flavour

Complete-Self Surrender

Subtle movements of Gods

The feet of God ↑ Serpant

Self realisation ↑ Libreration ↑ Universal Self; ↓ Spiritual Infant

Darsana; Sparsana ↑ Motor; Sambhasana; ↓ Ambrosial juice

Names of Good ↑ Tranquility; ↓ Vaikunt

Spaceless Reality; ↓ Bliss

Sadguru

ONE MUST SIT IN THE SHIP OF SABIJ-NAME TO CROSS THE OCEAN OF LIFE !

SABIJ-NAME IS THE SOURCE TO WORLD !

JAI SADGURU

SEEK THE SADGURU

MEDITATE ON SABIJ-NAME

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श्लोक कहे -

अभयं सत्तसंशुद्दि ज्ञार्नयोगव्यव स्थिति: ।
दानं दमश्च यज्ञश्चस्वाध्यायस्तप आर्जवम् ।।
अहिंसा सत्यं क्रोधस्त्याग: शान्तिर्-पैशुनम् ।
दया भूतेष्व लोलुप्त्वंमार्दवं ह्रीरचा-पलम् ।।

(हे अर्जुन ! अभय, अंतःकरण की शुद्धि, ज्ञान, और योग में स्थिति, दान, दम, यज्ञ, स्वाध्याय, तप, सरलता, अहिंसा, सत्य, अक्रोध, त्याग, शांति, अपैशुन, भुतदया, अलोलुपता, मृदुता, मर्यादा, अचंचलता, तेज, क्षमा, धृति, शौच, अद्रोह, निरभिमान - इतने गुण उसमें होते हैं, जो देवी संपत् लेकर जन्मा है ।)

हमें गीता में वर्णित इन सद्गुणों में से कुछ चुन लेना चाहिए और दृढतापूर्वक उनको मन में बैठाना चाहिए ।

भय से	अभय
पवित्रता	शौच
अपने पर नियंत्रण	आत्मविनिग्रह
समानता का भाव	समत्वं
बहादुरी	शौर्यम्
अनुग्रह की भावना	दया
नम्रता अथवा विनय	अमानित्वम्
दूसरे द्वारा दिया कष्ट सहन कर लेना	क्षमा

यदि आप अपने में 'अभय' उत्पन्न करना चाहते है, तो प्रतिदिन कोई ऐसा काम कीजिए जिसमें आपकी 'भय से मुक्ति' का ध्योतन हो. कुछ दिनों बाद आप देखेंगे कि, वह सद्गुण आप में एक नयी शक्ति का संचय कर रहा है ।

थिओसाफिकल सोसायटी के गुह्य-विभाग के अन्य सदस्य श्री दस्तूर ने मुझसे कहा कि, किसी सद्गुण को प्राप्त करने की एक अन्य विधि भी है । यदि आप अपने में कोई सद्गुण उत्पन्न करना चाहते है तो ३ महीने तक निरंतर उस सद्गुण पर मनन करते रहें ।

इन सामाजिक और नैतिक सद्गुणों के अतिरिक्त बुद्ध ने किसका ध्यान किया था ? उन्होंने 'अस्तित्व के अभाव' के संबंध में ध्यान नहीं किया था । मैत्री, करुणा, मृदिता, उपेक्षा आदि सद्गुणों के ध्यान के संबंध में क्या कहा ? उन्होंने कहा कि, इनसे हमारा मस्तिष्क निष्कलुष होगा, उसमें वेग और शक्ति का प्रादुर्भाव होगा ।

मैत्री करुणा मृदितोपेक्षाणां सुखदुःख पुण्यापुण्य विषयाणां भावनातश्चित्त प्रसादनम् - पातंजलयोग दर्शन १।३३।

(सौजन्य : आरोग्य पत्रिका, गोरखपुर में अप्रैल १९७५ में प्रकाशित लेख, संकलन-डॉ. शंकरलाल सुथार)

***

HOW I FOUND MY GURUDEVA

Dr. N. S. Christian, M. S.

A seeker of Truth since my boyhood, with Religion and Philosophy, Mysticism and Yoga as my hobby, I have been a friend of *sadhus and fakeers.* Often I fell a victim of deception and fraud; still the orange-clad attraction swayed over me. I read a large number of books and visited asramas in search of mystic knowledge. I have a profound regard for our Land of Wisdom, its unbroken chain of saints and sages, the Ancient Scriptures and our rich cultural and spiritual heritage.

I am a follower of our Vedanta Philosophy. Christ is my Ista-Devata and I consider Him a " Niskalanka Avatara ". I see Him without any prejudice in all other Manifestations of God that have been shaping the Spiritual Destiny of man, from age to age. I have a reverant sympathy for all forms of God's worship. I adore all good actions consecrated to The Divine. I detest the mechanical and materialistic type of religion and the regimentation of life. All along I have been aspiring to be a Mystic. I clearly perceive the underlying unity of all religions. I constantly look forward to a New World, free from hatred and misery. My ambition is to build up a Universel Religion with a perfect ethical standard and One Humanity guided by One Supreme Intelligence, The Creator and king of all, that we can comprehend, the realisation of the so called *Vasudhaiva Kutumba.*

Religion with me, has been essentially Yoga or the discipline of uniting myself with the Divine, and its practice. I do not believe in following merely a round of dogmas; our spiritual evolution to be real and effective must proceed along the lines of our own individuality and heredity. We should worship God in whatever way and form He appeals to us best. It has always been my experience that my prayer to God and communion with Him was deeper and most successful in silence and solitude than in a noisy congregational gathering. Rightly has Lord Jesu said. "But thou, when thou prayest, enter into thy closet (secret chamber), and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly " (Gospel of St. Mathew, Chapt. VI, Verse 6i, Christ was an Oriental. His life and teachings depicted the pure essence of Vedanta, a system which alone could bring about the Ideal of Religious Universalism, One God and One Humanity, the so-called "Kingdom of Heaven on Earth", which Western Christianity with its adherents steeped in war and blood-shed, has failed to achieve. I believe in a Vedantic Christ and a Bharata- Dharma, the Catholic All-comprehensiveness of which is its uniqne and vital feature. All modes of worship and all pathways to The Supreme are justified- I believe in our Motherland's Spiritual Tradition which demands an ethical perfection and re-orientation of every cell of our body and being, towards chastity and purity as prerequisite conditions for God realisation. A mere belief in a Spiritual-Event or ' Jesus Dying on the Cross ' for our sins is not enough. Unless we strive towards such a life and purity, the Doors of Heaven shall not open to us. Our Bharata-Dharma is deeply ethical without any chance for man to attain his Spiritual Destiny unless he leads a life of snow-white purity, absolute truth and self-less service.

"नाविरतो दुश्चरिनान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ।।"

"Neither those who have not refrained from wickedness, nor unrestrained, nor the unmeditative, nor one with unpacified mind, can attain the Atman even by knowledge ".

Kathopanisad, Chapt- 3, Verse 24.

The Vedantic concept of the Universes, the God-head, its conception of Self, Ethics and Tolerance towards other religions, the achievements and knowledge of Yoga are un-paralleled by any of the world's metaphysical thought. The Infinite Spirit or Brahman is the Source, Sustenance and Ground of dissolution of the entire manifested universe which is the elaboration of the One Divine Being into limitations and varieties within Itself for Its own joy. Various grades of consciousness are evolved with the ultimate realisation of the Universal Self. It sees for humanity, a Spiritual Origin and a Spiritual Destiny beyond any of the debasing tendencies of the materialistic life in its anticipation of a Super-material Destiny. The Indian concept of the Godhead is equally sublime in its consideration that Brahman is incomprehensible, akin to the highest metaphysical conception which defines God as " Higher than The Highest He is visualised both in a personal and an impersonal aspect, the ' Saguna ' or Manifested and ' Nirguna ' or Absolute aspect. The Absolute Spirit is seen from the Cosmic and the human end, The Creator. The Preserver and The Destroyer of the world-process. Now, our Concept of Self or Atman is one of the grandest truths, the essential Divinity of the Self of man; it is concieved as the Eternal, the imperishable, pure and bliss Divine Spirit. Man's Ultimate Destiny or Salvation is not the attainment to an external paradise but a realisation that there is no eternal damnation but we attain an Eternal Glory. We are " The Children of Eternity ", "*Amrtasya Putrah* ". Bobert Browning expresses the same Oriental Thought in his " Paracelsts " when he sings:—

> " There is an inmost Centre in us all
> Where Truth abides in fulness; and around
> Wall upon wall, the gross flesh hems it in,
> This perfect clear perception-which is Truth,
> A baffling and perverting carnal mesh,
> Binds it, and makes all the error. "

With the same belief, Swami Vivekananda defines religion as "The manifestation of The Divinity already in man."

A spirit of friendliness and tolerance towards men of alien faiths have been regarded by us as the first principle of spiritual etiquette. Dr. Radhakrishnan writes in his book, "Eastern Religion and Western Thought " that " Tolerance is the homage which the finite mind pays to the inexhaustibility of The Infinite. "

The Religion of India or Bharat-Dharma evolved out of India's Spiritual Genius and the Wisdom of Her Sages, developed since the very dawn of the Ancient Indo-Aryan Civilisation, is our richest legacy with a man-making, nation-building, world-uniting message to humanity. This message is richly manifested in our Mother¬land's illustrious Saint, Sri Ramakrishna Paramahamsa. He has pointed out to the world the Unity of Religions, scaling the highest peaks of mysticism and the comprehensiveness of the Spirit ever known to man. In his life, he has manifested the highest yogic fulfilment by practical realisation through diverse systems of discipline both our own as well as alien. He practised Vedantic, Vaisnavic, Tantric and Yogic as well as all other methods such as the teachings of Christianity and Islam. He has taught to the world the Ideal of Religious Universalim and the Brotherhood of man. In him we see the Culmination of India's religious and Philosophic thought crystalised through the ages. The grandeur of Indian Philosophy lies in the words of Sri Aurobindo, in its being " The intellectual Canalizer of Spiritual Knowledge and Experience. " It is a mirror of Reality and an incentive to Spiritual Vision and Divine Communion, the Pathway to the Abode of the Effulgent Spirit, the Lord and King of the Universe. The longing of the human soul for its emancipation to enter into the larger life of The Infinite is emphasised as the Goal of Existence, A salient feature of Philosophy is its completeness, embodying in the Six Systems, Logic, Epistemology, Psychology and Eschatology, and Treatises concerning Soul and Salvation, a depth of knowledge unknown to the materialistic West. Amidst them Vedanta and Yoga stand Supreme. Vedanta describes the Ultimate Object of what knowledge can reveal, and Yoga shows the methods of Direct Experience. Nurtured and brought-up in such an environment, beliefs and back-ground, I began my 'Search for the Great Unknown.'

Before I proceed, I would like to narrate a few details of my parentage and family which have influenced my life. My father was a mystic and a doctor too by profession, and mother a great *Bhakta*. We originate from Tamil-Nad and belong to the Saiva Siddhanta sect. Samnyasis of all'types were frequent visitors to our home. I used to admire and serve them, a tendency which still continues. I remember my mother losing herself in ecstasy whenever sacred hymns and *Bhajans* were chanted. Father was well-versed in Philosophy and religion. He followed the teachings of Sri Ramakrishna and Swami Vivekanand whom he had seen at Calcutta. He was a lover of Universel Religion and kept pictures of the saints and sages of all religions including those of Islam and Christianity in his Puja-room, besides the Deities of Hinduism. He used to deliver sermons in churches, to Muslim congregation and the Buddha Society, besides discourses amidst Hindu gatherings. He was a physician greatly loved by the people, both for his humanitarian service and spiritual outlook. Destiny took my parents sway in the year 1922 within a span of six months, when I was sixteen. Then I came under the protection of my eldest brother, Dr. N. S. Ganesh of Hyderabad, Andhra Pradesh, a scholar in Tamil and Saivite Philosophy, now a retired Civil Surgeon and Honorary

Magistrate, in his seventies. My life of devotion and study of religion continued under the latter's inspiration. My mother's mantle fell on my sister-in-law who is to me a pious and a devoted mother.

In the year 1929 I joined The Miraj Medical School. My life among Christians and the influence by the great pioneers, Sir William Wanless and Dr. Vail and my friendship by the well-known oriental scholar, Father J. C. Winslow alias Swami Devadatta, Founder of The Christa-Seva Sangha, Poona, my study of Christianity and worship in the church, all resulted in a series of spiritual experiences, the grandest of them being the Vision of a Silver-Cross standing from earth to heaven, until I was drawn to the Religion of Jesus during Easter 1934. I was baptised by Father Winslow and I adapted Christ as my Ista-Devata.

However, the change did not interfere with my spiritual outlook. I made a deeper study of comparative religion and philosophy. I visited the great centres of spiritual activity, the Belur Mutt and Dakshineshwar, Shantiniketan and Burdwan, the Kumbha-Mela at Prayag,Banaras, Rishikesh where I met the Great Swami Shivananda, Sevagram and Sri. Gandhiji. I silently practised Yoga without a Guru to guide me. I tried to visualise my Ista-Devata in all other manifestations of God which had shaped the Spiritual Destiny of man from the very dawn of civilisation. I believe that one who loves his own kith and kin should have the same love for others. Rightly has Jesus said, " Love thy neighbour as thyself ". I found this teaching akin to that of Vedanta in which we have the magic- key to the Unity and Brother-hood of man. We must open our eyes to Light from whichever direction it shines and accept truth no matter from where it comes.

In my search for Truth, I had the good fortune to come across a few genuine souls who have been a great help and inspiration in my

Sadhana. Among them were the late, Swami Nityananda Paramahamsa of Ganeshpuri and his worthy disciple Swami Muktananda of Gavdevl Asram, about fifty miles from Bombay. After a refreshing dip in the famous hot springs of Ganeshpuri, I sat at the feet of Swami Nityananda in whom I discovered a highly-evolved-out Spiritual Dynamo. I decided to consecrate the rest of my life to him and accept him as my Guru. The God- intoxicated Saint suddenly opened his eyes with the beauty and brilliance of sun-rise and said to me in Hindi, " Kuchbhi-naheen, Jav, Udyog aur Dhyan", meaning, "Nothing, go, Duty and Meditation", and turned aside. I felt disappointed and returned home with the hope of meeting Swami Muktananda, the disciple who was living at Chalisgaon, about 100 miles from Aurangabad and get something out of him. I visited the shrine of the well- known saint, Sri Sai Baba of Siradi along with a couple of devout friends and thought of proceeding to the abode of Swami Muktananda but changed my mind on reaching Manmad. I said to myself, "If the Swami is really genuine, he should come to me" and returned home. Next afternoon, my wife woke me up from my nap saying that a Sadhu had come to see me. On going out to meet him, I was astonished to know that it was Swami Muktananda, and a new Spiritual Friendship began. The Swami has been a great help in my practice of Yoga and solved my problems from time to time. Under his guidance, I had made a remarkable progress. Finally, I made another trip to Ganeshpuri with two of nay intimate friends, Shri. M. N. Deshpande of the Department of Archaeology, New Delhi and Dr. B. S. Kulkarni who is now the Superintendent of St. George Hospital, Bombay, both of whom are ardent devotees and Seekers of God, fellow-travellers on the Pathway to Heaven.

During those days I had been practicing Kundalini Yoga without a Guru to guide me, by just following instructions given in books on the subject. One night, during my deep meditation, I experienced a terrible psychic shock, pertaining to the rising of Kundalinli Sakti, the details of which are too long to be recorded here. Since then, I had experienced a strange mental and bodily distress, ranging from a sense of fulness and intoxication to a fear of impending death, with fluctuations in my pulse, and varied and vague symptoms, probably due to a disturbance of my autonomic nervous system. Sleep had completely disappeared and often I got into ecstatic states and trances with the development of visual and auditory signs pertaining to Yoga. My friends who took me on a jeep to Ganeshpuri have been witnessing them during our journey. We visited Swami Nityananda late in the evening and I implored him to bless me. He placed his hand on my head and exclaimed, " Accha, Jav, Abhi milega Jav ". We reached Bombay late at night and rested at the Archaeological guest rooms situated on the Fort at Sion. The next morning was Asadha-Ekadasi. I woke-up early at 4 A.M. and was reciting " Lalita-Sahasra-Nama". My friends were snoring in their slumber after the tiresome jeep- drive the previous day, a distance of 250 miles in torrential rain all along the journey. On reaching the closing lines which mean, " Imperishable embodiment of compassion, Light in my darkness" etc. while reciting the thousand names of The Divine Mother of the Universe, I fell into a trance' and lost myself in ecstacy with a vision of the Mother. My friends woke-up to see me moaning with a flushed face, my eyes pouring out tears. They were greatly perturbed until I recovered after nearly half an hour. The whole day I was in a blissful state. Dr. Kulkarni noted fluctuation in my pulse and he took me to our friend, Dr. Tulpule, eminent Cardiologist and Professor of Medicine at The J. J. Medical College, residing at Dadar, himself a great devotee and a pious soul. The learned doctor found nothing abnormal in me. The cardiogram and X-Ray revealed a perfect heart. I was experiencing a sense of fulness and intoxication and a feeling that my body would burst out. I requested the Doctor to prescribe medicine. Dr. Tulpule advised me to see Gurudeva Ranade of Nimbal and said that there was nothing wrong with me. We returned home. I continued my Sadhana and had two memorable dreams. The first was Sri Nityananda who took me on his lap and threatened to slap me when I suddenly woke up. The second was Gurudeva Ranade whom I had never seen before, appearing and telling me in Marathi, *"Doctor, tumi Nimbaila ya, mi samadhi-yoga dakhavito "* meaning, " Doctor, you come to Nimbal. I will teach you Samadhi- Yoga. "

Three weeks later, I went to Nimbal with my friend Deshpande guided by Dr. S. G.- Tulpule, M. A., ph. D., Head of the Departmet of Marathi, Poona University, the illustrious biographer of the Great Master, and who happens to be a cousin of his name¬sake in Bombay. At the ' Abode of Peace ' I found my Master, the Divinest Soul I have ever met. His mystic touch set me free from all my spiritual ailments- Everytime I visited the Asrama, I rejoiced in the sanctity, aura and affection of Gurudeva. He graciously initiated me in the Supreme Yoga of Meditation on God's Name. He gave me Christa-Nama without distracting me from my Ista-Devata and added me to his large family of devoted disciples.

Gurudeva Ranade's writings on mysticism and Yoga are masterly, revealing the highest attainments in the History of Speculative Philosophy. He has placed before the aspirant, secrets of incalculable value, effectively leading him into the ' Pathway to God '. His comparative study of the mystics of different lands and religions, is extremely fascinating and informative. His original method of explaining difficult themes in simple language is unique, depicting in a systematic manner, the incentives, preparatory methods, experiences and achievements of the Saints and sages of all ages and countries with the sources of his writings which is so full and complete. His ' Survey of Upanisadic Philosophy ' is a scholarly exposition of the truth and richhess that came out of the Age of The Aranyakas- His incomparable treatise on the Gita as a Philosophy of God- realisation is a work of great value to a Sadhaka on the Pathway to God. The book gives in a nutshell, the various commentaries on the Greatest Scripture of Spiritual India, and through the different views expressed by the various scholars and devotees of the Lord of Kuruksetra, Gurudeva Ranade places before a student of Yoga, the avenues of God-realisation and the diverse forms in which God reveals Himself to a seeker.

Gurudeva Ranade was a Saint who conquered hunger and thirst- He proved in his life what Christ had said, that " Man doth not live by bread alone " For many years he was sustaining himself on a few cups of tea a day. He defied bodily ailments and refused all medicines and treatment when he happened to be ill- As the R sis of Old, he shunned publicity and lived to perfection, the teaching, " Let thy light so shine before men that they may see thy good works and glorify thy Father who is in Heaven. "

The afternoon of my arrival at Nimbal, I was sitting in a gathering of devotess with Gurudeva Ranade inspiring and thrilling us with his Spiritual discourses. All of a sudden he summoned me affectionately to his side and asked me to recite a sacred hymn- During my recitation of a verse from the works of the Saints of Saiva Siddhanta, I fell into a trance with the experience of Samadhi which Gurudeva had promised me in a dream- When I regained myself, I found lying down in ecstasy, with my eyes full of tears of joy, and my head on the lap of my Master who sprinkled water on my face and was passing his frail hands on my back. I got up and sat when he asked me, "Is that what you wanted ?" I replied, " I do not know, Gurudeva! But whatever you have given me, is a blessing". I returned home and one night, after my meditation, in a semi-sleep state, I saw Gurudeva in front of me- He said to me " Doctor, your head is full of some worms and I shall remove them " and he pulled out long thready worms from my left ear and threw them out. Ever since that memorable event, all those disturbing symptoms which I had developed after my shock during Kundalini-Yoga disappeared for ever. Then I realised the beauty of having a Spiritual Master and appreciated the writings of the Great Sankaracarya on the subject. Thus I met my Gurudeva.

With the dazzling brilliance of the Rising-Sun, the Master's face reflected the vast Universe- Everytime I sat beside him amidst the devotees at Nimbal with his favourite green shawl covering his body, he appeared to me to have resembled The Ancient Mystic Parrot, reciting the Infallible Vedas- He has been a perfect preceptor after the Ideal of Sri Sankaracarya's Vivekacudamani description of a Guru, without the slightest taint of human egoism- He was an embodiment of humility.

The Spirit of The Universe, encased in a pale ivory frame and a frail body, mostly skin and bone, Gurudeva Ranade resembled a feather-stripped bird, a pair of God-intoxicated eyes, glowing compassionately in their hallowed sockets, situated below elevated eye-brows, the symbol of triumph in his life-long tapasya, an extremely affectionate heart, tirelessly pouring out its life- giving nectar of Spiritual Wisdom in warbling words of divine melody, Gurudeva was a self-sustained Angel of The Lord in brief, " God in flesh and blood ".

The Master has left us and departed to the Abode of the gods whom he resembled, "Mingled after death, with the Whole

Universe, whose voice is on the rolling air and who stands in the Rising Sun and who may be seen in star or flower or wherever the eyes may be cast".

" He is made one with nature: there is heard
His voice in all her music, from the moan
Of thunder to the song of the night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself wherever that Power may move
Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains from beneath and kindles it above. "

* * *

Letters of a Disciple

Dear Dada,

Regret, I kept you without a letter for such a long time. Destiniy has deluded us and we have not been able as yet to proceed on our tour. Certainly some blessing in disguise which we are unable to comprehend. During one of those sultry pre-mansoon days in Bombay when we had been to complete our travel formalities, we had to sleep under a fan and my wife caught a pneumonia; the fever lasted for six days and I noted her getting the temperature almost every month lasting for three or four days, particularly after some unusual exertion. We took a X'ray and all clinical tests and to take the benefit of doubt, gave her complete rest for two months with a full course of antetubercular treatment. Everything was negative except the X' ray that showed some old scars. Still the treatment is continued although she is perfectly well. Just a little weakness and I hope she will not get the fever again. All the same, she may not be able to accompany me on the tour which I hope to undertake this month end to fulfil some of the important engagements I have arranged in the U.S.A. If it is God's will I will succeed. In a way it is a relief that Almighty has saved us from a greater calamity; there was every fear of my wife getting ill in a foreign land.

Before our beloved Gurudev gave me the Nam, he had said "Dr. Christian, I have given you the Nam with the that you will see your Christ in flesh and blood one day." Last Sunday morning just before I got out of my bed, I was semi asleep; I could hear the noise of passing cars and people speaking and the music of the birds; I saw the Lord standing in front of me and he said, "I am always with you." I tried to wipe out the little sleep that was lingering, to see him more clearly and he appeared at a different position and said, "I will ful-fil all that I have promised." Now I got up and sat on my bed to see him more distinctly and saw him for a third time when he concluded by saying "The Seas and Mountains shall disappear but my word will stand." It was twenty years ago, I had a similar vision when I saw Lord Jesus ascending up the Heavens and he had asked me, "What do you want"? I replied, "Make me a good doctor." Then he said, "yes, I will make you a good doctor," and I woke up. I have a large painting of the Lord in front of me in my meditation room. I had not spoken of it to *Gurudev* when he was with us in flesh and blood but he had once appeared in my dream and asked me to keep a large painting of my *Ista-Devata* as I had seen him. All these things are really wonderful. So many problems were in my mind on the previous night of the recent experience and I got such a great relief next morning. On the first of August I was called by the people of the city to preside over two *Shri Lokamanya Tilak Anniversary Celebrations,* one in the morning and the other in the evening. They persisted that I must accept although I declined and advised them to have good *Marathi* speaking *Vidwan* or some officer. In the evening the gathering was very big with Hon. Minister *Shankararao Chavan* as the main speaker. I remember *Gurudev* whose presence I felt at the time and addressed the people in *Marathi* with a few English sentences here and there. The audience was immensely pleased and applauded me. God knows what I spoke but I gave one of my outstanding orations. Who has done it? Certainly not I.

Some years back an International Journalist Miss Julie Medlock was introduced to me while she was on a special misson to study world conditions, in the cause of peace. She heard about my interest in Religion and Yoga and gathered a lot of my knowledge and experience in the line. Since then she has been regularly corresponding with me sending her publications etc. She was in India for over a year, at the various Asramas including *Pondicherry*; unfortunately *Gurudev* was not there for her to visit our *Nimbal*. She then went to *Pakistan* and now she is in *Accra-Ghana*. You must have heard of the great Peace Assembly held recently at Accra under the Chairmanship of President N *Kruma* who is working for a world without the bomb and struggling to create an United States of Africa. One hundred world leaders including *Earl Russel. Dr. Schweitxer* and many other great leaders, professors, scientists and thinkers were invited. Through the grace of sister *Julie Medlock*, I was one of the invitees by the *Ghana Secretariat*. I was overwhelmed and wrote back. "Small as I am, I cannot afford to attend the August gathering but kindly accept my message and congratulations" and sent a small humble message. In return I got a beautiful letter and I am taken as one of the members of the Assembly and I am given the privilege to send in my suggestions and ideas from time to time. All these happen unasked; certainly they proceed through the grace of *our Great Gurudev* who, beyond any doubt occupies a supreme place with God Almighty. All good things come slow and I fully hope that my plans for a nobler service to humanity will certainly be accomplished in the future.

The Aurangabad Municipality has given me my clinic premises on perpetual lease and also granted a contribution of Rs. two to ten thousand every year, depending on their funds for charity. I am forming a charitable trust with the gift of Hospital equipment I received from America, after adding some new buildings to my hospital, soon after my return from my tour when I hope to get more aid from my foreign benefactors. So my hospital will become a lasting monument to my life and work here. I am also scheming a huge colony, the *Jyotinagar Colony* on my forty acres of land with about two hundred houses, with all facilities such as hospital, infirmary, shopping centre, library, public Hall, School, etc. above all the Temple of Advaita, with seven doors, representing the seven religions, with seven places of worship and all leading to acentral Hall with a thousand C.P. light, explaining the truth that when a man rises above all the differences and the Upadhis of life such as caste, creed, colour and sex, when he develops the clear divine Vision, he sees his God Almighty. After the first entrance of the circular building the first room will contain portrait of saints and books pertaining to that particular religion. The next room which will be a temple or a mosque will be three steps higher and the central hall, all painted white will be another three steps higher. On the top of the building will be symbol of all religious combined such as they have had at the *Shanti Ashram* of *Swami Onkar* in the *Totapalli Hills* near *Masulipattum*. Top of that will be a huge light, the *Jyoti* symbol of new *City of God* which I am eager to raise before I quit. The layout is ready and the officials have been good enough to help me in the venture. It will be a scheme of about 25 lakhs and the Co-operative Society will get nearly 80% loan from Government to be paid in 240 instalments by the members who come to reside in the new colony. So, I have been busy at the clinic which is progressing as usual. So, you will forgive me for forgetting so many things especially your dear son's marriage, our obligations, rather homage to *Nimbal* and particularly to have not written you until I got your most loving letter. I am enclosing a cheque which kindly hand over to dearest Mother when you go to *Nimbal* with my *Pranams* to her. My daughter Maya and her husband are returning from West Germany, arriving Bombay on the 13th by S.S. Victoria, I shall be going to receive them. My son-in-law got a good job in Delhi at a New Tractor Factory which shall be distributing Tractors and farm implements in

India of a German pattern. He has had training for 9 years in England, served the Lybian Government for two years and now had some experience in Germany. He is considered an expert mechanical and Electrical and Diesel Engineer. He will get Rs. 1250-00 plus Rs. 150-00 allowance to start with and the Good Earth Corporation (name of the Firm) will advance Rs. 3000/- towards settling down in New Dehli. All God's blessings. We have also nearly arranged for the wedding of my 3rd daughter with the son of retired D.S.P. of Delhi. They have big business concerns in Delhi and Bombay, running Motor Transport, agency for Cement and building materials and family friends of our Revered Pandit Nehru. The boy is the youngest after six elder sisters who are all married and well settled. One of them is the wife of an officer in the Poona Chemical Laborateries. The boy will inherit the whole property etc. Gurudev's blessings and God's infinite mercy and grace on his humble devotee. Things come unasked and it is really wonderful. More in my next and I close with our deep regards and love to dear self and all at home; blessings to the youngsters and respects to dear mother. God be with you and trust this letter finds everybody in perfect health.

***

Dr. N. S. Christian
Lord Tonnyson, vale clinic
Aurangabad (Dn)
Date : Aug, 9,1962

The Divine Vision

(Based on an article originally published in Guruvani —1965)

(By : Dr. N. S. Christian - Aurangabad.)

''आत्मा से शुध्यन्तां अन्तरात्मा मे शुध्यन्तां
जोतिरहं विरजा विपाप्माभूयासम् ।

May my body become pure. May I be free from impurity and sin- May I realise myself as The Light Divine.

Taittiriya Aranyaka.

'' समं सर्वेपु भतेपु तिष्ठन्तं परमेश्वरम् ।
विनश्य स्वविनश्यन्तं यः पश्यति स पश्यति ।।

"He sees who sees The Lord Supreme existing equally in all beings, death-less in the dying. "

Gita, Chapt,. 13, Verse, 27,

''समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परॉं गतिम् ।।

"Since seeing The Lord equally existent everywhere, he injures not Self by self, and so goes to the highest Goal."

Gita, Chapt. 13, Verse, 28.

''प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ।।

He sees, who sees all actions are done by Prakrti alone and that the Self is actionless."

Gita, Chapt. 13, Verse, 29.

''यदा भतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ।। "

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman ".

Gita, Chapt. 13, Verse, 30.

''ओऽम् निर्विकल्पे नमस्तुभ्यं प्रज्ञापारमितेऽमिते ।
या त्वं सर्वानवद्याङि निरवद्यैर्निरीक्ष्यसे ।।

" Om. Salutations to Thee, O Thou the Perfect Omniscience, the Unconditioned, the Infinite. As Thou art of the form devoid of all defects, so Thou art visible to those only who are free from all taints."

-Lord Goutama Buddha

''आकाशमिव निर्लेपां निष्प्रपञ्वां निरक्षराम्।
यस्त्वां पश्यति भावेन स पश्यति तथागतम्।।

" He who sees Thee with his inward eye, who like the sky, art free from all taints or attachments and art beyond all illusions of diversities and beyond all words (I.e. inexpressible)- he sees truly the Tathagata."

- Lord Goutama Buddha

‘‘तव चार्यगुणाद्याया बुद्धस्य च जगद्गुरोः।
न पश्यन्त्यन्तरं सन्तः श्चन्द्रचन्द्रिकयोरिव ।।

"The good see no difference between Thee, the Source of all excellent virtues, and the Buddha or the Enlightened, the Teacher of the Universe, just as (there is no difference) between the moon and the moonlight."

- Lord Goutama Buddha.

कृपात्मकाः प्रपद्य त्वां बुद्धधर्मपुरःसरीम् ।
सुखेनायान्ति महात्म्यमतुलं भक्तिवत्सले ।।

"O Thou Lover of the Bhakhs, taking refuge in Thee the Enlightener. of ‘he Buddha — Dharma (the path of perfection in wisdom) the merciful hearted easily attain to immeasuarable greatness."

-Lord Goutama BuJdha.

- Blessed are the pure in heart for they shall see the God." Jesus.

- New Testament. Math.5-8.

The word, ' Vision ' denotes the Faculty of seeing In a wider sense, it means ‘Imagination Philosophically; it implies much more. It represents a vast world of objects that our five senses can comprehend. The elements and the five special senses including our eyesight comprise the most precious gift of God to man. Of the senses, the faculty of perception stands supreme. Here, we are not concerned with the ordinary eyesight with its limited field of vision but with a Divine Vision which is a total intellectual, mental, moral and spiritual comprehension of the Divine Consciousness, the Eternal Principal of Life, the Infinite, Invisible Universal Intelligence which governs our Destiny.

Our physical vision cannot see beyond its field of perception which comprises just what our physical eyes can see. But the mind, under the influence of imagination and intuition can see much more.

Thus not a person sitting on his arm-chair in his own native town in India, but one who has visited Rome, can bring the whole scene and panorama of the historic monuments and marble statues of the wonder-city before his mind's eye with the help of his memory and thinking faculty. So also, by sipping a fruit syrup we can visualise the variety of fruit from which it is made. The flavour, the colour and the taste help us to discover the fact. Further we can also visualise the trees producing the particular fruit, the orchard and various particulars concering it. Similarly, our sense of hearing helps us to visualise the instrument which produces a particular sound. Thus, all our five senses help us to visualise various objects in the universe. A seer or a Yogi who happens to be an adept in the art of meditation, can visualise astral and celestial objects which the ordinary man cannot see. Eventually, the same object appears differently to different persons according to the degree of their mental, moral, spiritual and intellectual development. Further, the same object presents itself differently to different persons according to its relationship to them. Thus a woman is looked-upon by her. husband, as wife, by her brother or sister as a sister, by her parents as daughter and so forth. Here, the visions of the various relatives of the woman differ. Further, a stranger looks upon her differently according to his own human development. If he happens to be a man of virtue, he looks upon her with dignity but if he is villain, he casts evil eyes on her Out of all the visions, the mother's vision is the most sublime; it is absolutely pure and compassionate, unselfish and full of grace. Her true love for her child ever gives and never claims anything. The mother is ever prepared even to offer her life for her child. The father comes next and then the rest. Our experience has proved these facts of life. Now let us add to the list. The 'Divine Vision' of the Mother of the Universe. We then get a glimpse of the purity, perfection and Incomparable Greatness of The Lord and Creator of the world, The Benevolent Bestower of all our needs for our sustenance. His rain and sunshine, fruits and flowers, food and water never fail us. It is capable for man to develop that Divine Vision through his Spiritual Practice or Sadhana. So, we are concerned here in the development of that, Universal consciousness and The Constant Awareness of the Abiding Presence of God in our lives.

'The Sages and Seekers of Truth can penetrate much farther into the Great Void and its mysteries. They can discover the secrets of existence with the aid of a Supernatural Vision called Intuition. All their great discoveries are made with their Divine Vision which the ordinary minds cannot see or understand.

A natural event such as The Saviour of Mankihd, Jesus healing the leper and several such acts by the Great Masters of humanity, the Super-men of all Ages appear as miracles to the multitudes around. In my vast practice as a healer I have often resorted to Spiritual methods whenevar medicine and surgery failed. Prayer and God's Power, Purity and Perfect Faith have often triumphed. By a mere touch of the hand, I have seen colics and pains, scorpion stings and poisonous bites disappearing in a trice. It is not a magic or a miracle but God's Power in action. Only we have to train ourselves to be fit for That Unfailing Power to flew through us. We have to develop that Divine Vision which shall prove to us that the so-called miracles are but a Natural Law.

The recent discoveries of Modern Science such as

"Travelling into Space" and, "Space-swimming" are miracles ,to.the ordinary man, although the capacity to train himself to perform those feats lies inherent in him too. The Creator has made man perfect and endowed him with all His Powers. Man has to manifest them in his life through precepts and practice. So also every individual can develop The Divine Vision in his life.

Science has taught us that our body is composed of different factors. They are physical, chemical, biological and emotional components. Besides, we have a natural instinct of obligation to those around us. Our lives are governed by the Laws of Nature, Philosophy tells us that we also possess two mysterious entities, called The Mind and The Spirit. Accordingly, Vedanta teaches us that the essential nature of man is "Mental" and " Spititual ". Our physical body is just a perishable outer garment. The Sages and The Great Saviours of Mankind have shown us that the human mind has limitless powers and latent potentialities which are directed by our thoughts and desires. Through the concentration and purification of the mind, man attains supernatural powers like those of a Buddha or Jesus. But beyond the mind, lies something greater and deeper. That is called, the Spirit or Self. That can be seen only by those who have developed an "Intuitive " or " Divine Vision ". To take one's stand on that Ultimate and Absolute Consciousness, is the Goal of our Existence.

The mind, by always concentrating on the good things of life can attain the joy and peace of living. So, there lies the secret of greatness. Thus are the Masters and The Saviours of Mankind born. Ultimately, a life of purity and ethical perfection leads us towards the Development of the Divine vision. Great men and Avatars of God have come and continue to train us through their sublime teachings in the Eternal Values of life. Their golden words echo and reecho in our ears through endless Ages and generations. Still our Motherland has that unbroken Chain of Saints and Sages due to whom we exist. Their presence has glorified our culture and tradition. Let us then, open our eyes towards the need of the hour to manifest our spiritual heritage in our lives and enable Mother India to re discover Her Soul. It is the endeavor of every individual that shall accomplish our Sacred Duty towards the great indo—Aryan Culture which has been our National Treasure of all times.

Let us try to keep our mind and body pure. The body is the Temple of God. "Let us raise ourselves to that ethical and spiritual perfection which shall confer upon us, the Divine Vision revealing to us The Light and Love that illumine and govern the Universe. We shall see God face to face. Our Motherland Spiritual -Tradition and Heritage given us such a vast ocean of literature which teaches us the methods by which we can develop our Divine Vision which alone can reach us to the Goal of Life, namely, God-Realisation. Now we shall study the methods given to us.

At the outset, one should have a clear-cut conception of God. The Scriptures tell us that God exists in three forms: God The Absolute or *Nirguna Brahman,* God in form or the' *Saguna Brahman,* and God as Power or Sakti. This Vedantic idea compares beautifully with .the Christian Conception of The Trinity, The Father in Heaven, The Son and The Holy Spirit. Men of Vision will agree with me and try to understand the underlying Unity of Religions? God, The Absolute can be realised as Pure Transcendental Consciousness in a so called "Unitive Experience of The Mystics". God manifests in form as Avatar. Sakti or The Holy Spirit is visualised as The Divine Mother of the Universe. *Vedanta* describes Her in a variety of beautiful aspects, such as Maheswari, Laxmi, Saraswati and Kali. Further we have many thousands of forms of Shakti according to the powers ascribed to them. !

Then, we have the four-fold dynamics of God-realisation. They are *Utsaha* or yearning, *Shastra* or Scripture, Guru or Teacher and Kala or Time.

Then, the Aspirant has to kill the six enemies of God — realisation. They are, *Kama* or desire, (attachment to earthly and ungodly things) Krodha or anger, Moha or lust, Mada or pride, and Matsarya or jealousy. When the Sadhak or Student of Yoga rises above the six evils, his mind is purified and his Preceptor leads him inito the eight steps of Yoga. Yoga leads to the development of The Divine Vision and the Realisation of God.

Rishi Patanjali enumerates them as follows:- 1. Yama- which means abstension from doing evil (self control). 2. Niyama- or observances such as purity, contentment, mortification study and devotion to God. 3. *Asana* or firmness of posture which is conducive to concentration on God, 4 *Pranayamama*- or breath control which reveals the Inner Light of Discrimination between good and evil. 5- *Pratyahara*- or withdrawal of the mind from sense- objects which in turn confers mind control. 6. *Dharana* - Concentration on One Divine consciousness or Divine Form. 7. *Dhyana* — or meditation or unbroken flow of thought on God which all lead to the final 8 *Samadhi* - or Oneness with God, The UNITIVE EXPERIENCE of the Mystics.

Then pours The Dew of Divine Grace on the aspirant incessantly and moulds him into a Sad-Guru. *Parama Pujya Shri. Gurudev* Ranade of Nimdal was such a Master of Spiritual Attainment who had seen God face to face, through his life-long and intense *Sadhana.*

In that High State of Illumination, the Yogi is firmly set on The Pathway to God, with the acquisition of all spiritual Powers. *Knowledge* dawns, virtue and Divine Grace pour on him which bring about the final Liberation. He becomes a *Jivan Mukta.* The Spiritual Eye or Divine Vision opens and The Yogi becomes a *Tri-kala- Muni.* He knows the Past, Present and the Future. He attains the Abiding-Bliss of God amidst the fleeting events of life, a Perennial Fountain of Grace and Benevolence to suffering humanity with Healing, Health and Harmony. above all prejudices, falsehoods, deceptions racial and religious injustice. With a Divine Vision, he sees 'God within and without every where. In the Silence of his Soul, he visualises The Divine Harmonies, Truth, Love, Bliss and Beauty. Such is the result of the development of The Divine Vision which should be The Goal of life.

"OM TAT SAT"

* * *

Sri Gurudev Ranade's Abhanga

Abhanga means that, which breaks not, and disintegrates not,

And Naama means that, which liberates everyone; the whole world.

It liberates, you know; women, Vaishyas, Shudras, Kshatriyas, Brahmins, the whole world.

The most superior are the Brahmins, say the scriptures. Yet, there's nothing as great as naama.

Everyone, whichever varna he's born of,

Has the right of naama, say sadhoos and saints.

Neither is there any difference between younger and elder,

Nor is there, anyone lower or higher, they say.

Neither is there any difference of time, age and gender,

Nor is there any consideration of religion, character and status.

Perform naama japa all the time,

And attain from that, the beatific bliss.

Only the enlightened one knows best, what's real solace and joy.

Now, tell me, who's really the enlightened one, the jnaani?

The Jnaani is not the one who merely talks, sans experience.

Mere skill of ornamental articulation isn't the path of attaining wisdom.

The attainment of verbal skill isn't the right path,

But it is, only when it leads to wisdom and enlightenment.

Only when one attains Self-Knowledge.

It's only then, that he comes to be a jnaani, the enlightened one.

I am not at all a jnaani, but only a seeker of Knowledge, Ordained by Gururaya to commit myself to the path.

Whenever I get the feeling that I'am slipping and erring.

O God, show me the wrongs, whenever I commit them,

Lift me and put me in the company of saints, all the time.

Let me be, for ever, be in the company of saints;

But for this, nothing else shall I need anything else.

Companionship with Sadhoos yeilds disinterestedness and devotion.

Karmajnaan (action consciousness) and everything else.

Companioship with Sadhoos cleanses one from within and without;

Annihilates every obsession and disease.

Body, it's said, is a means to perform one's dharma; Let the body, mind and intellect, O Lord, continue to be in peace.

It's shaanti (peace) alone, ye know, is the source of the real solace;

Ordained, I can describe all these, in detail.

-Transcreated by:

Prof. Yashwant Achar

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Bannanje, UDUPI-576 103.

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* * *

READERS COLUMN

N.K. Apte
Yajurved Apartment
S.T. Colony Road,
Vishrambag, Sangli - 416415
Date : 29-07-2010

Dear Prof, Dr. Dabade,

I read your Some Important works on the saint of Nimbargi and his Tradition in Pathway to God, Vol 45, No.4, July - September, 2010. Kindly add the following books to your list :

1. Sri. Gurulinga Prasad Gita, Edited by Vasudev alias Yashvant Chintaman Joshi, Madhavnagar, 1953.
2. Shri. Nimbargikar Maharaj, by Prof. Dr. K.V. Apte,
   published by N.V. Kakatkar, Santakripa Prakashan, 1035, Sadashiv Peth, Pune-30, Reprint 1986.
3. Chimad Maharaj by Prof. Dr. K.V. Apte, Published as above No.2, Reprint 1998, 1999.
4. Mahayagini Shri Laxmibai Akka, by Prof Dr. K.V. Apte, Published as above No.2, Reprint 1992.
5. Chimad Sampradaya, by Prof. Dr. K.V. Apte, Published by D.C. Kelkar, Sangli, First Edition, 2005.
6. Shri Raghunathpriya Sadhumaharaj Yanche Charitra, by Prof. Dr. K.V. apte, Sangli, First Edition, 2009.
7. Sanmarga Dip, by Samartha Bhakta, Published by G.K. Shidore, Chimad, 1933.
8. Gurulingagitam (in Sanskrit), by Prof. Dr. K.V. Apte, Sangli, Published by C.R. Kelkar, First Edition, 1990.
9. Kaivalya Purush, Vol. I, by H.P. Kotnis, Vakil, Sangli, 1933.
10. Dasaramamaharaj Charitamrit, by Prof. Dr. K.V. Apte. Published by C.R. Kelkar, First Edition, Sangli, 2003.
11. Shri Narayanamaharaj Yaragattikar Yanche Charitra by Prof. Dr. K.V. Apte, Published by M.G. Mane, Sangli, First Edition, 2010.
12. Raghunathpriya Sadhumaharaj Yanchi Chinmaya Yashogatha, by Prof. Dr. K.V. Apte, Published by Dhananjay Bhave, Kolhapur, 1979.
13. Kaivalya Kunj, Published by R.H. Kotnis, Sangli, 1968.
14. Kaivalya Bodh, Published by R.H. kotnis, Sangli, 1925.

With Thanks,

Yours Truly
(N.K. Apte)

Statement about ownership and particulars about 'PATHWAY TO GOD' quarterly journal

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I, Shri M.B. Zirali, Secretary, Board of Trustees, Academy of comparative Philosophy & Religion, Belgaum hereby declare that the particulars given above are true to the best of my knowledge and belief.

Belagavi : 590 011
Dated : 31st March 2015

Sd/-
(M.B. Zirali)
Trustee & Secretary, Board of Trustees,
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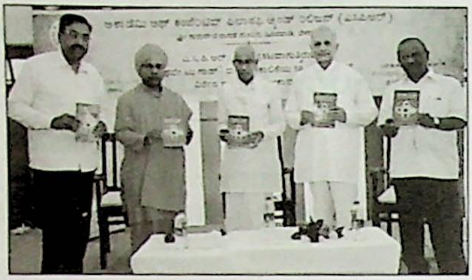
Activities of ACPR during the Period April to June- 2015.



"Mind has the power to realize eternity, infinity. We only need to release the mind to realize this path ,the pathway of god", said his Holiness Shri Siddheshwar Swamiji of Jnyanayogashrama, Bijapur. He was speaking at the release of the 50th Special issue of the journal "Pathway to God", at Gurudev Ranade mandir on 5th April 2015. The Programme was organized under the aegis of Academy of Comparative Philosophy and Religion, in commemoration of the 50th year of the publication of the journal, started at the behest and desire of Gurudev Ranade in the year 1966 to address and discuss philosophical, spiritual and mystical realms of knowledge.

Participating in the programme, His Holiness Shri Siddarama Swamiji of Naganur Rudraximath, Belagavi, also opined that the whole humanity may employ any of the many ways like that of Service, knowledge, Devotion for the achievement of spiritual values, but all these ways converge only towards one goal, the goal of self knowledge. And it is this knowledge of the self that will enlighten the path of humanity.

The two revered saints Shri Siddheshwar swamiji and Shri Siddaram swamiji were of one opinion in stressing the significance of listening to the voice of one's own soul, in order to achieve self-realisation.

Shri. M. B. Zirali, secretary ACPR, Belagavi welcomed the gathering and highlighted the historical development of the journal and activities of ACPR. Shri. Ashok Potdar, Vice-chairman, ACPR proposed vote of thanks. Ms. Pooja Halyal, Asst. Prof. of English, Rani Channamma University compered the programme.

We thank the following Donors :

1.	M/S. Jinabakul Forge Pvt. Ltd, Belagavi.	10,000
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9.	Babanna B. Dhang, Belagavi	100
10.	Raju Baragal	100

We Welcome to following Members to Pathway to God :

1. Shri Krishna College of Engg & Technology, Coimbatore
2. Shri. Deepak Apte, Pune
3. Prof. N.M. Nadig, Shivamogga
4. Shri. D.V. Bhanage, Kolhapur
5. Shri. G.S. Vankshakrutimath, Bijapur
6. Principal, KRCE Society, Bailhongal
7. Shri. S.W. Mahajan, Bicholim, Goa
8. Principal, Poorna Prajna College, Udupi
9. Shri. R.K. Shivamoggi, Bijapur
10. Shri. Subhas S. Kaujalagi, Savadatti
11. Basappa Mamadapur, Savadatti
12. Shri. Gurupadappa S. Ingaleshwar, Belagavi
13. Shri. G.S. Lakkegowda, Belagavi
14. Shri. Raosaheb Shinde, Pune

Belagavi

15-04-2015

M.B. Zirali
Secretary
A.C.P.R. Belagavi

Quotations

"If I were asked to define the Hindu creed, I should simply say, search after truth through non- violent means".

- Mahatma Gandhiji

As we see our face, figure and dress in the glass, and are interested in them because they are ours. and pleased or otherwise with them according as they or do not to what we should live them to be; so in our imagination we perceive in another's mind some thought of our appearance, manners, character and so on, and are variously affected by it. A social self of this sort is looking glass self and it has three basic elements; a) The imagination of our appearance to the other person/s. b) The imagination of his judgment of that appearance and c) Some sort of self feeling, such as pride or humiliation. The evaluation of these elements leads us to the conclusion that-

I am not what I think I am.
I am not what you think I am.
But I am what you think I think I am.

* Charles Horton Cooley (17th August 1864- 8th May 1929) was an American Social Philosopher, Sociologist and Social Psychologist who coined the term 'looking-glass self'.

If a man committes ten thousand mistakes with an ideal, a man without an ideal committes fifty thousand mistakes. Therefore, it is better to have an ideal.

-Swami Vivekananda

Philosophy makes the mind subtle in certain directions - or do so. The only harm it can do is if the mind begins clinging to ideas instead of going forward to direct experience.

-Shri Aurobindo

There is, in fact, as much likeness or as little between sleep and ecstasy, as there is as Spinosa would have said, between God and Dog. The same letters, but what an important difference.

-Gurudev R.D. Ranade

The objective of education is to prepare the young to educate themselves throughout their lives.

-Robert Maynard Hutchins

What height great men have reached and kept, was not attained by sudden flight. But they, while their companions slept were toiling upwards in the hight.

- H.W. Longfellow

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